g to them all, it must needs be granted, that they have some other idea or conception belonging to those words, besides the phantasms of their several sounds. And indeed it can he nothing else, but either monstrous sottishness and stupidity of mind, or else prodigious impudence, in these .Atheists to deny, that there is any idea of God at all in the minds of men, or that the word hath any signification.

It was heretofore observed by Epic-

5.rp*95.1 C tetllS, *av rig eviarrjTai* TTQOC *ra ayav* £K:^av^,

Edit. Can- *irpog royrov* oil paSiov *ivTiv* cvpeTv Xoyov, *SI* ov ftEraTTcicrct *nq OVTOV* rovro* S' *ovre* Trapd rrjv 6fca- vov *jivtrai* Svvajuiv, *ovre* Trapa rrjv *rov* .StSacr/covroc dafle-

veiav* *That if any man will oppose or contradict the most evident truths, it will not be easy to find arguments wherewith to convince him. And yet (hi % notwithstanding, ought neither to be im-ppte4 t^o any inability in the teacher, nor to any ^f^gtb ;Q?f wit in the denier, but only to a certain ^q|jd invisibility in him. — Whereupon he further afjds, that there is a double ctTrovejcpcucne, or ctTroXWwcrtc, mortification or petrification of the soul; th^ one, when it is stupified and besotted in its intellec-ta^tls ; the other, when it is bedeaded in its mo- jr^ls as to that pudor, that naturally should belong to, a man. And he concludes, that either of these S^ytes (thojagh it be not commonly so apprehend-condition little less deplorable, than that that such a person is not

, With, For TTOIOV ort

TO atS*7juov *CLVTOV* *Kal* TO ^vTpcrrifCQV* What

sword can one bring, or what fire, by

burning or